2:Richards E-5 (1930-1934)1939
FQ5 Bemba FQ5



262 to the different sexes, the matter becomes important from a nutritional point of view.

It may be said at once that the food taboo proper is not widely observed among these Central African people. The Bemba tribe is divided into clans named after various animals or plants, but in no case are totemic food taboos kept. In fact, in some cases the [614] clan name is that of one of the staple foods of the tribe (Besa—an archaic name for millet; Boa, or 'mushroom'). Nor does there seem to be any food tabooed to one sex or the other, or considered appropriate to any particular time of life. Certain individuals regularly abstain from one or more types of relish. [755] Such restrictions may be the result of an order given by a native doctor who may make a cure conditional on the regular observance [777] of a food taboo, or it may follow the individual's own conviction that a particular food eaten on some memorable occasion has brought him ill luck and is therefore likely to do so again. In some cases one whole family (*ulupwa*) may avoid one type of relish, but it is impossible to decide in these instances whether the individuals have a natural antipathy to one food or the other, or whether the taboo is based entirely on magic grounds.

262 Another set of taboos are observed by chiefs, in this case entirely
825 on animal food, and dependent on the belief in the magic properties
[777] of the animal. Animals with prominent lower teeth are unlucky.
[826 They are known as *ifinkuli* (sing. *icinkuli*)—the name given to children
847] whose lower teeth have come through before their upper, and who used to be destroyed on this account. Such animals include the bush-pig, the wart-hog, the zebra, and the eland. The bush-buck is also taboo to a chief because it has a mottled skin and makes a choking noise, and is therefore believed to bring danger or leprosy and bronchial troubles. The flesh of the bush-pig is also considered unsuitable since it darts from side to side, and this it is said might disturb the judgements of the chief. For similar magic reasons, pregnant women must avoid the flesh of the bush-buck, 'Because it is mottled. Does she want her child to be striped?'[1]

262 But it must be stated at once that the pregnancy taboos are not
843 nearly so numerous as among other African and Melanesian peoples, and both the taboos observed by the chiefs and by pregnant women are restrictions not on one type of food—vegetable or animal—but on one particular species of vegetable

[1] She must also avoid the *ifinkuli* and the wild cat.

643 At state functions the Kazembe appeared sitting on a stool placed upon
292 lion-skins. He was shaded by a canopy of umbrellas made of coarse native
293 cotton fabric(1) and wore an elaborate head-dress of scarlet and yellow
534 feathers, the *muconzo* cloth adorned with bead and cowrie ornaments, the
535 *insipo* girdle of hide,(2) and the *lukano* armband, emblem of his office.(3)
His notables and musicians sat nearby. Ceremonial dancing was performed
to the accompaniment of music.(4) Musical instruments(5) were *marimba*(6)
(a sort of xylophone), *chincufo*(7) (a basso drum), *imbirebire* (big conical
drum with cowhide or an elephant's ear stretched over the open end), *gomati*
(two pieces of iron connected by a curved rod). The *mondo*,(8) a hollow
wooden cylinder beated with drumsticks, was used to convey messages by means
of varying combinations of beats. The big sacred *chambancua* drum,(9) rest-
ing on a lion's skin in Kazembe's palace, was only brought out in wartime to
accompany the armies.

521 Clan and tribal history and family genealogies are favourite subjects
526 of discussion at beer-drinking parties. District and village rivalry now
finds expression in football matches.

BIRTH, MARRIAGE, DEATH

842 The male alone was thought to be instrumental in begetting children.
●847 Babies who cut their upper teeth first were destroyed as bearers of bad
551 luck.(9) An infant is usually given the name of one of its dead ancestors
on either the paternal or maternal side; this gives some indication of an-
cestry. Chinyanta, Lukwesa, Ilunga, Muonga, are characteristic Lunda
names.

582 The effective exogamous unit is the *cikota*. Preferential marriage is
with the *mufyala*, a person whose father is a fellow-clansman of one's mother
or conversely, and particularly with father's sister's daughter. A network
of affinal relationships thus develops between villages. In general there
are no definite preferences leading to marriages between certain clans, but
583 traditional reputations attaching to clans may cause their members to be
591 regarded as desirable or undesirable marriage partners. Marriage payments
are low. Both matrilocal and patrilocal marriages occur, but for the first
few years marriage is usually matrilocal so that the husband can "get
accustomed". He puts up a temporary hut in the *citente* of his parents-in-
law and becomes a member of their extended family. Later the couple are at
liberty to move. Often the parents of both spouses live in the same
595 village. Lunda marriages tend to be patrilocal. Polygyny is not frequent.
The second wife is usually inherited, e.g. she may be one's elder brother's
widow. A man may marry a younger sister of his wife but not an elder sis-
ter, since she is called *mayofyala*, "mother-in-law".

764 The dead are buried in the bush. A *mvali* (see p.86 above) of the de-
ceased takes part in the ceremony. To divert the thoughts of the partici-

(1) Burton, p.254.
(2) Valdez, II, pp.217-8; cf. Livingstone, I, pp.262-3; Burton, p.42; Bowdich, p.
(3) Burton, p.253. (4) Valdez, II, p.227; Burton, p.114.
(5) Valdez, op.cit., pp.222-4; Livingstone, I, p.305.
(6) Burton, p.112; Valdez, op.cit., p.255.
(7) Gamitto, I, p.343. (8) ibid., pp.342-3.
(9) ibid., pp.331-2. (10) Livingstone, I, p.276.